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Birth and Death Rates

163 A study made by the health department of the Mass Education Association found the crude birth rate to be 40.1 per 1,000, the crude death rate 27.2 per 1,000. The infant mortality was 199 per 1,000 live births, the maternal death rate 13.0 per 1,000 live births.

These figures verify the general report that the population was gradually increasing. The only figures we were able to secure that would give any indication of population growth over a period of years were from the elders of one village. They said that the number of families had increased steadily from 155 in 1882 to 180 in 1932, a growth of 16 per cent in 50 years. (See Chapter XV.) The increase, of course, could be the result of division of families rather than an increase in the number of persons, but the steady growth in the number of families seems to indicate at least some growth in population.

164 A health study of the students in 25 village primary schools[1] showed that 58.5 per cent of the children had trachoma and 26.2 per cent ringworm.

Foot-binding

304 Foot-binding was almost universal among the women over 40 years of age in the 515 families (99.2 per cent). None of the girls under 13 178 years of age had bound feet. The figures for the intervening five year age groups show how a cultural pattern, which in the past had successfully defied an imperial ban, had disappeared within 30 years.

304 The origin of the Chinese custom of foot-binding is uncertain, but apparently it began about one thousand years ago. It is first definitely mentioned in connection with the court of the southern T'ang dynasty at Nanking, 937–75 A.D. This court practiced a life of luxury and enjoyed the sight of dancing girls, their feet clad with "bow-shoes", the upturned toes of which resembled the bow of a Roman galley. The small feet of the sought-after dancers may have started the style, but it hardly explains the spread and long continuance of foot-binding, which has meant so much limitation, discomfort, and pain to so many individuals over so many years.

In the twelfth century the highly influential scholar-philosopher, Chu Hsi (1130–1200) was, according to Dr. Lin Yutang, "enthusiastic in introducing foot-binding in southern Fukien as a means of spreading Chinese culture and teaching the separation of men and women."

1 [In Ting Hsien (Province) -- Analyst]

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Although apparently accepted as part of Chinese culture in central China, the custom does not seem to have penetrated northern China to any great extent under the Liao, the Chin, or the early Yuan dynasty. By the first part of the fourteenth century, however, it must have become fairly general for Friar Odoric of Pordenone, who was in northern China for three years during the period 1322–28, says in his travelogue: "And with the women the great beauty is to have little feet; and for this reason mothers are accustomed, as soon as girls are born, to swathe their feet tightly so that they can never grow in the least."[12] Other early European or Western Asiatic travelers do not comment on the custom. Some Chinese authors of the twelfth, thirteenth, and fourteenth centuries, in mentioning the practice, apparently accept it as part of their mores.

The early Ming emperors, a Chinese dynasty, did not bandage the feet of their palace women, although foot-binding was practiced by a considerable proportion of their subjects.

When the Manchus, who did not practice foot-binding, came into power they endeavored to prohibit the custom among their Chinese subjects. Their first proscription was issued in Mukden in 1638. In 1645, the second year of his reign as Emperor of China, Shun Chih issued another edict against foot-binding and attempted to enforce it throughout the country. K'ang Hsi withdrew the ban as he found that while he could force the Chinese men to wear queues he could not compel the Chinese women to give up binding their feet. The custom, however, was not tolerated by the Manchu emperors in their palaces or in the banners (sections of the army).

Among the Chinese, objection to the practice apparently did not begin to crop up until the late eighteenth and early nineteenth centuries. Yüan Mei (1716–99), Li Ju-chen (ca. 1763–ca. 1830), and Yu Cheng-hsieh (1775–1840) all wrote against it. In 1896–98 K'ang Yu-wei (1858–1927) made it one of the reforms for which he struggled.

The Protestant missionaries have steadily worked against the practice and have been one of the many influences that have combined to arouse public opinion against foot-binding and bring about the discontinuance of the custom.

Among the females in the 515 families who were born before 1890, and so were forty years of age or over in 1929, foot-binding was prac-

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12. Sir Henry Yule, *Cathay and the Way Thither*, rev. Cordier, printed for the Hakluyt Society (London, 1916).

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tically universal, 99.2 per cent. One wonders how it was that four women in that group did not have bound feet. (See Table 9.)

There were six women with unbound feet in each of the next two younger five year age groups, born between 1890 and 1899. The increase in numbers was not large but the proportion with unbound feet rose to over five per cent in each group. Even in the rural communities, a few families were beginning to accept new ideas and leave their daughters' feet unbound, despite the fact that later on it might be difficult to find husbands for the girls.

Many new ideas came in after Boxer year, 1900, and the spirit of change evidently reached the Ting Hsien countryside with considerable rapidity. Eighteen and one-half per cent of the girls born during the five years from 1900 through 1904, for whom foot-binding would ordinarily start from 1903 through 1907, did not have their feet bound. In the next five-year age group, 1905–9, the proportion more than doubled, reaching 40.3 per cent.

The biggest change of all came in the group born from 1910 to 1914. These were the years of the Revolution and the founding of the Republic. New ideas were being adopted in many fields and many old customs were breaking down. The proportion of girls with unbound feet was 80.5 per cent—double that of the next older five-year age group.

In the 1915–19 group, 94.4 per cent of the girls had unbound feet. The 5.6 per cent with bound feet were all born before 1917. All the girls under thirteen years of age were reported to have natural, unbound feet.

If these figures are typical we can say that foot-binding came to an end in Ting Hsien in 1919. Knowing the general conservatism of the countryside it is remarkable to see how this old and well-nigh universal custom, which had lasted almost one thousand years and had successfully defied imperial authority, disappeared completely in these Ting Hsien families in a period of about thirty years, about one generation.[13]

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The queue, which had been practically universal with the men before 1911, disappeared very rapidly after the downfall of the Manchus. In 1929 only three were left among the 1,835 males in the 515 families.

13. See Samuel Couling, "Anti-footbinding" and "Footbinding", *Encyclopedia Sinica* (Oxford University Press, London, 1917); Lin Yutang, *My Country and My People* (Reynal and Hitchcock, New York, 1935); Lin Yutang, *T'ien Hsia Monthly*, vol. I, pp. 127–50; Paul Pelliot, *T'oung Pao*, 1920–21, p. 179; K. Chimin Wong and Lien-teh Wu, *History of Chinese Medicine*, 2nd ed. (Tientsin Press, Ltd.)

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TABLE 9. AGE OF FEMALES WITH BOUND AND UNBOUND FEET
(515 families)

Age	Unbound Feet	Bound Feet	Total	Per Cent Bound
Under 5	294	–	294	–
5–9	169	–	169	–
10–14	152	9	161	5.6
15–19	120	29	149	19.5
20–24	52	77	129	59.7
25–29	24	106	130	81.5
30–34	6	97	103	94.1
35–39	6	103	109	94.5
40 and over	4	488	492	99.2
	827	909	1,736	

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TABLE 10. RESIDENCE AREA PER FAMILY
(village averages, 1st District)

Mu	Villages	Per Cent	Mu	Villages	Per Cent
Under 0.5	2	2.8	3.0–3.4	7	9.9
0.5–0.9	16	22.6	3.5–3.9	3	4.2
1.0–1.4	15	21.1	4.0–4.4	2	2.8
1.5–1.9	8	11.3	4.5–4.9	2	2.8
2.0–2.4	10	14.1	5 and over	2	2.8
2.5–2.9	4	5.6	Total	71	100.0

TABLE 11. RESIDENCE AREA, TWO VILLAGES

Mu	Families	Per Cent
Under 0.5	113	31.7
0.5–0.9	138	38.6
1.0–1.4	72	20.2
1.5–1.9	19	5.3
2.0–2.4	11	3.1
2.5 and over	4	1.1
	357	100.0

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441 Commerce. Orders from the Agricultural Section and the Bureau of In-
634 dustry required changes in the organization and rules of the Association in 1916 and again in 1918, if it was to register with the Section and be authorized to use a seal.

The Association's annual budget of $2,000 was part of the hsien budget. The necessary funds came from membership fees of $3, $4, and $5 a year, a fee for handling the excise stamps attached to receipts, and part of the tax on cotton cloth.

The organization of the Bureau of Public Judgment on Commercial Matters was one of the duties of the annual conference of the Association. This Bureau was to "harmonize opinions and compromise disagreements by conciliation and arbitration". The salary of the director appointed to handle the affairs of the Bureau was $20 a month. The secretary was paid $8 a month and the clerk $5.

Anti-Litigation Society

627 The Anti-Litigation Society was organized in 1923 and reorganized in 1925. Its purpose was to prevent litigation and to arbitrate the disputes of the people. The $635 spent for its activities was part of the budget of the Merchants' Association.

When the Anti-Litigation Society was reorganized the magistrate then in office directed that all lawsuits should be heard and, if possible, settled by the Society before they came to the yamen. Only those cases with which the Society was unsuccessful were to come before the hsien court. More than 100 cases were settled in the five years from 1923 to 1928.

Anti-Foot-Binding Society

304 The Anti-Foot-Binding Society was a semi-official organization founded in 1913 to persuade the women to unbind their feet and parents not to bind their daughters' feet. The magistrate was the president. The head of the Bureau of Education and the head of the Police Court were the vice-presidents. The heads of other community organizations were the members and honorary officers. For a time meetings were held the first of every month in the offices of the Bureau for Encouraging the People to Learn. Six women were appointed as district investigators and given travel fees of $20 each. Branch societies were organized in prac-

2: Gamble S-5 (1926-1933)1954 AF12 North China AF12

tically all the villages. Foot-binding had been so generally discontinued by 1928 that the Society was no longer active.

Other items in the Special section of the hsien budget were $600 for the model village program of Chai Ch'eng, $550 for public ceremonies, $380 for food for the poor, $27.15 for winter clothes for the poor, $216 for food for prisoners, and $2,000 for miscellaneous.

Districts

After the political reorganization in 1928 the Provincial Government promulgated rules and regulations for the establishment of from three to eight chü (districts) in each hsien, for the democratic election of the headmen of the villages, and for organizing the families in each village into lin and lü, five families to a lin and 25 families to a lü.

There were six Districts in Ting Hsien in 1928.[3] The district heads at first were appointed by the magistrate, but it was planned that later they would be elected. The appointees were to be examined and trained by the Provincial Department of Civil Affairs. The head of the district, with the help of two or three assistants, was required to carry out the orders of the magistrate, report to him the desires of the people, transmit to the villages all rules and orders affecting them, and, as the chief police officer of the district, to carry out the orders of the Bureau of Public Safety. District conferences were to be held every season to receive reports and discuss district affairs. The expenses of the district government were not to be more than $80 a month for a small district, $100 a month for a medium sized district, and $120 a month for a large district.

The regulations provided for the appointment of a supervising committee of five, three to be named by the Village Supervisory Committee of the District and two by the magistrate. The committee's primary function was to audit the accounts of the district and supervise the activities of the district head. The committee members served without salary. The amount allowed the committee for expenses was determined by

3. A map issued by the Division of Social Survey of the Hopei Provincial Institute of Political and Social Reconstruction in May, 1934, showed only five districts. The new 2nd, 3rd, and 5th Districts were the same as the old 3rd, 4th, and 6th. Nine villages on the west end of the old 2nd District had been added to the old 5th to make the new 4th Disrict. The remainder of the old 2nd District and the old 1st had been combined to make the new 1st District.